351 disappeared. Yet, I did not find any trees at all at the resi-
[248] dence of the great chief Kilima (see pp. 162, 188 [these pages not translated]) in northwest Urundi. Four large round kraals are situated there on an open round mountain top at an altitude of 2,150 meters, affording a wonderful view of the neighboring deep valleys and long mountain chains. Each kraal is surrounded
[417] by a thick bamboo palisade, twice as high as a man, enclosing six to eight spacious round huts. There is no tree, green fence pole, or even a banana leaf anywhere near it. The entire complex stands on the commanding steep mountain top, like a fort built for defense.

361 In other parts of the border districts adjoining Ruanda, the houses are sometimes crowded together into whole villages surrounded by strong protective fences. Indeed, Captain Bethe even found "a large city of natives, a compact community living together" (Deutsches Kolonialblatt [German Colonial Journal, 1899, p. 9) in Iwusome on Lake Rugwero in northeastern Urundi. However, these are exceptions to the general practice of living in individual kraals and occur only in a few exposed border regions.

354 The fireplace (isiko) is usually in the main center room of the hut. I intentionally do not use the word "hearth," for usually it consists of a few stones which may be pushed together on a round platform of pounded clay in such a way that a fire may be built in the center and a cooking pot placed on top. Sometimes also, the fire is placed on a thick round plate of fired clay in the same manner as in Ruanda; its periphery is raised in the form of a roll to prevent the fire from being scattered.

● 372 When the embers cease to glow, which is very seldom, fire is obtained from one's neighbor. On long travels, however, fire is made in the well-known manner of the Bantu, when wood is available, by twirling a hard piece of wood on a soft one; otherwise, a glowing piece of coal is tied up in a bundle of slightly wet grass and carried along. In this manner they carry embers with them on journeys lasting several days.

Yet since firewood is often very scarce in a country almost destitute of trees and bushes, cakes of cattle dung dried in the sun are used for fuel or, wherever there are no cattle or only a few, papyrus or reed rootstocks are collected in the swampy valleys.

243 There are at least half a dozen different varieties of corn (ikigori). In regions where the soil can easily be irrigated, corn is often sown three times a year, and relatively large stocks of it are always kept in the granaries. The ears are cut from the stalk. As long as they are still juicy and sweet, they are either [252] eaten raw or roasted in ashes, but for the most part the ripened kernels are ground into flour and made into a kind of polenta [372] [Italian dish]. The straw is used for fuel.

244 Yams (igname), arrowroot (amateke), and sweet potatoes (ikisumbu) are planted by sticking the tubers into the ground, and a little topsoil is heaped over them. Sweet potatoes, of which there are about half a dozen varieties (No. 19, p. 424), and arrowroot need much water for the first period of growth. For this reason they are mostly grown in the valley bottoms where they can be artificially irrigated (Plate 22b). When ripe, they are dug up with a hoe in the same manner as our potatoes; the tubers or rootstocks are removed and cooked or roasted in ashes.

245 Manioc (umumbati), however, is cultivated by shoots which are broken off from the juicy manioc shrubs and then planted in rows with a little topsoil heaped over them. After that the plant grows without any further care. It is the most undemanding of all the cultivated plants of East Africa, and for this reason it is found all over Urundi, especially in the eastern quartzite regions. At least six varieties are distinguished, 252 none of which is so poisonous as to require cooking or fermentation in order to become palatable, as do some other varieties in East Africa. It is eaten raw, cooked, dried, ground up as flour, in the form of dumplings, etc. The leaves are boiled as a vegetable.

243 Sorghum (isakka) plays a much less important role in Urundi than in Ruanda where it ranks first among cultivated plants, even before bananas. Uha, too, produces more sorghum than anything else and supplies the Barundi with it in times of scarcity. Nevertheless, sorghum occurs in Urundi in some twenty named varieties of the white and red types (No. 19, p. 544). When sorghum is sown, the soil is simply turned over with a hoe; in most cases no furrows are drawn. The grains

323 Once the pot is finished, it is first dried in the sun and then baked. For this purpose a large number of pots already baked are placed on the ground with their openings downward to serve as a support upon which a number of corn or sorghum stalks are placed in a crisscross fashion. The new pots are put close together on top of this. Since firewood is seldom avail-
●[372] able, dry grass is piled on them and set on fire. One keeps adding dry grass until the pots are thoroughly baked. At last the finished pots are picked out of the ashes and cooled by sprinkling water on them. The pieces of ash adhering to them are not removed, however, for they are proof that the pot has
[563] not been used yet; no Murundi would ever buy a used pot from a Mutwa.

323 The Barundi and especially the Batwa make earthenware
415 vessels of different shapes and for different uses (Plate 48): small elongated pitchers with narrow necks for fetching and storing water and beer; large round or thick-bellied pots with a bigger opening for cooking; basins and bowls for drinking; bulging pots with conical lids for [79] storing butter; broad funnels for pour-
[276] ing liquids; and, in rare instances, also vessels with two open-
[782] ings and tobacco pipes with two bowls for votive purposes, like those found in Ruanda (No. 19, p. 452, and Fig. 11; No. 48, p. 318). Large three-legged pots are made only for religious rituals (p. 127).

323 Tobacco pipes (inkono j'itabi, injungu) deserve special
276 mention, although they play only a minor role among the Barundi people who are chiefly addicted to snuff. These pipes are made only by men and are much cleaner and more delicate than the other pottery products of the Barundi. Their basic shape is the same as in Ruanda, but individually they vary in form between pointed, funnel-shaped, and almost round bowls, depending on the whim of the producer or the customer (Plate 49).

415 None of the earthenware vessels of the Barundi has a flat
323 bottom or a handle; at best there is a raised edge for gripping.
439 Thus they always have to be supported by stones or placed into a hollow in the ground or into a ring formed of straw. It is true that in the Tanganyika district one may often see vessels with handles, beaks, or feet, but these are without exception products

326 rings, etc., which are customary in the country. The Bahutu and the Batwa use the same technique, but apparently the Batwa are the more adroit blacksmiths. In Urundi blacksmiths do not form a special guild, but in some families the craft is passed on from one generation to the other. Blacksmiths live [554] with the other Barundi, and because of their craft they are highly respected. They are professional craftsmen who sell [84] their merchandise, but as in Ruanda, they often also engage in agriculture on the side. [Fig. 17 appears here in the original text.]

325 [348] The work shop (uruganda) is a small round hut, open on all sides. In its center a hollow in the ground contains the [372] charcoal fire. Since blacksmiths need charcoal for their craft and since there are few trees in this country, they mostly have their huts not far from the remains of forests or the bushes along the rivers. Charcoal from the peripheral mountains wrapped [438] in long bundles of banana leaves is sold in the interior. Next to the fireplace there are bellows, either vessel or bowl bellows (umuvuba), shaped like a large, double wooden spoon, over each of whose ends a goatskin is stretched loosely (No. 2 of Plate 45). A wooden stick is tied to the center of each skin; it serves as a piston whose upward and downward movements press the air from the vessel into the end of the pipe. The blower stands or squats behind the bellows holding a piston in each hand which he alternately moves up and down quickly. The same type of bellows is used in Ruanda where it is also used for blowing the smelting furnaces. In Urundi (according to Stuhlmann's small map in No. 32a, p. 62), still another type is said to exist, the tube or bag bellows; yet I have not been able to find out anything about it. The more common vessel bellows just described is carved from a single block of wood and opens into a short, funnel-shaped clay pipe which is placed directly among the hot coals and keeps them glowing. From time to time water is sprinkled on the glowing pile of coal.

[85] On the other side of the fireplace there is a hard stone which serves as an anvil (Fig. 17). The piece of iron which is to be forged is pushed into the glowing coals with a wet, clamp-like piece of wood or with a pointed iron pin, and it is pulled

[Text continues on page 128]

644 monarch under his roof and had given him the information which permitted the Mututsi /Batutsi/ king to vanquish his rival.

3. In memory of King Gihanga, who offered the gift of fire to his son and successor, Kanyarwanda, a group of individuals chosen [778 from the Abiru clan must watch /359/ day and night over the fire 312] which is kept burning in the hut dedicated to that great king. The fire is preserved in a huge jar. In the old days the keepers risked their lives if they allowed the fire to go out.

4. The king of the "initiates" (umwami w'imwanda).

714 This post still has a holder today. His name is Kabano, and 173 he succeeded Sherangabo, who had been designated at first to fill this role.

The Hamitic prince was compelled to resign. He was blamed, among other things, for having brought the Europeans into the land, because Count von Götzen had met him at Lwamagona in the Buganza when he entered Ruanda and had taken him along as his guide. This was a mere pretext, however, for the real grievance stemmed from his royal origins. Like Musinga, a son of Lwabugiri, he was both older and better entitled to the throne by far.

The substitute who was placed at the head of the "initiates" is a Mututsi commoner. The title he bears retains its high sound, but the position has lost its importance.

Since the Hamitic monarch, according to custom, could not belong to this secret society, he himself named its chief, who represented to some extent the person of the king and fulfilled in his place the rites in honor of Ryangombe.

The king of the "initiates" formerly had certain privileges, and the members of the society could request his aid and protection in litigations. The position has become strictly honorific.

This religious society is very interesting. Its adepts are re- [769] cruited from the various tribes in the nation and render continual honors to their founding ancestors, Ryangombe, Binego, Mugasa, Kagoro, Muzana, etc., through imitations of their purely physical actions, chants about their exploits, and offerings of libations or sacrifices.

All questions relating to the origins of this society remain mysterious. It is not known under what circumstances /360/ or at what

539 Nd' uwawe, nd' uw' imanzi. — I am yours, I am the Hero's (man).
Nkazibgira, Muzima. — I speak to him (to this Hero), oh perfect (king)!
Nivugire, nd' uwinganji. — Let me rejoice, I am (the man) of the Victorious.
Witwa Ndabagize. — You are named (oh king!) the master of their fate. /453/

[195] We may add that in order to observe the rules of euphony, the black men of letters are permitted to use poetic license and deliberately to make errors of syntax, construction, conjugation, etc.

Third Example

Akanganiro k' umubyeyi w' umwana. — Conversation of a mother with her child (to amuse him).
Umugor' atiny' umugabo. — The wife fears her husband.
Umugab' atiny' umwami. — The man fears the king.
Umwam' agatiny' inkuba. — The king fears lightning.
Inkub ' igatiny' umugano. — Lightning fears bamboo (1).

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1. The Banyarwanda, especially those who live in the mountains, have the custom of setting up a long bamboo stem in the court-yard near their hut to protect against lightning. They believe that the latter is caged and harmless when it splits the bamboo.

539 Umwan' atinya nyina. — A child fears (respects) his mother.
Umugan' ugatiny' umuliro. — Bamboo fears fire (2).

● [372]

2. "Bamboo fears fire" because people who live near the forest burn chiefly bamboo.

769 As a rule, the girls are sent back to their families after a short
588 stay in the hut of the spirit, but an appointed woman must always remain there. At Idjuru, about halfway along the road leading from the Kabgayi mission to Kigali, a clump of trees marks the site of the ancient residence of King Yuhi-Mazimpaka. Legend tells us that this place was the scene of a prodigious event following the death of the prince. He had barely been mummified and buried in the Rutare cemetery when the earth began to tremble at Idjuru. While a heavy rain poured down, the sound of clashing horns (amahembe arakomangana) was distinctly heard. Yuhi-Mazimpaka made it known thereby that he insisted on being cared for and on having his dwelling maintained. His wishes were fulfilled. In addition to a large hut, he was granted on the spot a small herd of cows called indoha because their lowing is harmonious. Furthermore, a woman lives there permanently for his pleasure, not to mention his temporary wives.

At the capital, inside the royal enclosure, there are numerous huts dedicated to the spirits of former kings. Although they are used for the various services entailed by the royal way of life, those huts are also consecrated to the memory of each of the deceased monarchs. The women who occupy them, while they are part of the harem, are also regarded as wives of the sovereigns whose huts they inhabit. As far as the lesser /536/ dead princes are concerned, it is considered sufficient to raise little girls at court who are occasionally made to enter the huts (indaro) dedicated to the spirits. The girls are sprinkled there with lustral water (ingwa, "chalky water"). Their royal (deceased) husbands are satisfied with this ceremony.

769 In the large hut consecrated to King Gihanga, a fire is main-
372 tained night and day, in a huge earthenware jug (intango), which is replaced when worn out.

King Gihanga, the alleged inventor or creator of fire, bequeathed it to his son Kanyarwanda. Fire is maintained in his hut in memory of this inestimable gift. Theoretically, no one but the king may take a brand from it to light his pipe. To allow this fire to go out or to be taken by unhallowed hands might have entailed death in the old days. A group of individuals chosen from the Abiru clan are in charge of watching this fire.

5: Pages--292 M-5 (ca. 1925) 1933 FO42 Rundi FO42

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Blacksmiths at work outdoors. The iron ore is piled up over the hearth. The founders stir up the fire with primitive bellows.

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Blacksmiths around their blast furnace.

5: Pagès--293 M-5 (ca. 1925) 1933 FO42 Rundi FO42

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Impalement of a cattle thief before European penetration.

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Bellows and apparatus of a primitive forge.

412 have a sharp, chisel-like blade (igembe) which fans out at the cutting end. Its narrower part (intereri) fits into the hole (intoboro) at the thick end (impumo) of the handle (omuhini). The bush knife is entirely forged out of iron. The upper third is wide and has one sharp cutting edge (lulimi). The upper half (isatuliro) of this third is bent like a sickle and comes to a point. The remaining two thirds is round. The lower third is driven into a wooden [140] handle (kilindi) that is slightly thicker at the lower end and reinforced above with wire or smoothly forged iron.

313 As a result of the extensive deforestation, the lumber short-
● 372 age is a very important economic problem. In some places wood must be brought in from long distances. In the northeast where wood is hard to come by, dried cow dung is used for fuel.

245 Under the influence of Catholic missions the natives have
197 begun to plant trees. Moreover, outside the missions' sphere of influence I saw new plantings of mussavi in Ruangeri on the road to Kisenyi, four and a half hours from Ruasa.

231 Animal Husbandry. The inhabitants of Ruanda keep cows, goats, sheep, chickens, and dogs. Stockraising plays an important role in the economic and political life. Cattle farming is almost exclusively the [141] occupation of the ruling Batutsi. Sheep and especially goats are raised chiefly by the agricultural Bahutu. It is only in Mulera and Bugoye that the Bahutu commonly have cows. The animals are cared for by the men. Out in the pasture, however, one sometimes sees a girl tending a cow or a small herd of goats.

231 Cattle raising is considered the most distinguished occupation
554 a man can have. This phenomenon is explained by the superior social position of the Batutsi. "In Uganda, where cattle raising is despised, it is almost impossible to persuade a Waganda [Ganda] to go into it." (1)

[113]

1. Wilson, C. T., and Felkin, R. W., Uganda und der Ägyptische Sudan [Uganda and the Egyptian Sudan] (Stuttgart, 1883), Vol. I, p. 67.

301 In Mulera the women also wear iron ankets seven to eight millimeters thick, and this I saw neither in Nduga nor in Kissaka. However, the number of butega worn by them was much smaller.

In Bugoye the women wear the same kind of anklets as the men.

276 415 Smoking Equipment. In connection with ornaments we must also discuss pipes and tobacco pouches.

The most commonly used tobacco pouches do not differ from those of the Bakondio. People of distinction have pouches decorated with a fringe of otter skin; on the cheaper ones this is replaced by cords. The pouches are made of braided bast and worn on the chest. However, sometimes they can be seen folded and carried on the head (cf. Vol. III, Plates 4 and 22).

[180] The pouches contain a small supply of tobacco and a [312] pipe. Sometimes they also contain a fire drill and other small items. I had no opportunity to observe tobacco pouches made of goatskin, like the ones used in Kiziba, but occasionally one sees a pouch made of a cow bladder. These are usually tied around the head and worn on the forehead.

276 The Ruanda pipe is very different from the Bahima pipes in the northern part of the interlacustrine region. Whereas the latter have round [181] bowls, the Ruanda pipe has a long, pointed, cone-shaped bowl, into which the cylindrical stem (muhela) fits, attached at a sharp angle. The flaring lip of the bowl (inkono) is sometimes thickened. The pipes used by the Bahutu are usually less slim and graceful, and one not infrequently sees types in which the bowls converge a little at the top, suggesting the somewhat convex Kiziba form. This type usually has an elongated pipe stem.

302 Body Treatment. The actual head ornament of the Banyaruanda is the masunzu, or hair shaved to form patterns. The masunzu are the pride of the male and are sometimes several centimeters long, which of course makes head covering impossible. Although the shaved patterns assume the most beautiful and well-groomed forms among the Batutsi, nevertheless they must, in all probability, be linked with the Bahutu substratum. They extend uninterruptedly beyond the Batutsi sphere of influence toward the west where they seem to be indigenous. On the other hand, in the east among the Bahima this form of decoration is gradually declining and disappearing.

447 On the subject of the fences of the settlements northwest of
712 Kivu, Dr. Kandt (2) says: "All villages have a very curious wall

2. Ibid., p. 460.

surrounding them. It consists of thousands of forked branches and split roots, 10 layers wide and 20 high. For natives this is an almost impenetrable obstacle. The villages can be reached only by way of narrow passes or very steep approaches, and on two sides there are gates that can be quickly and securely closed with trees."

I observed such fences among the Baamba on the Ruwenzori. In Ruanda one does not see them. Here the dwelling is, as a rule, situated on the edge of the courtyard and is, together with the courtyard, surrounded by a euphorbia hedge. The hedges of the individual homesteads intertwine and form a labyrinth that is impenetrable even with the aid of a bush knife, for if one cuts the branches an exceedingly caustic juice squirts out which is very dangerous for the eyes. On the inside these hedges are usually supported by a fence made of sticks bound together. At night the outer approaches, usually opposite the huts, are closed with tree trunks, the branches of which are turned toward the outside. This primitive closure cannot be removed from the outside and, along with the euphorbia hedge, makes a very effective though not at all conspicuous fortification.

On poor Bahutu farms there are sometimes no fences at all.

592 The Compound. The compound or homestead where one
351 family lives with all its relatives and servants usually consists of several huts that form a self-contained unit.

351 In front of the main entrance there is generally a cleared place, free of grass. In the mountainous parts of Ruanda one often has a superb view from this spot, for the settlements are frequently located on mountain tops. This is especially true of the Batutsi settlements north of Lake Mohasi. On the edge of this cleared spot
● [372] are kept large supplies of dried cow dung which is used for fuel in the parts of the country where wood is scarce.

In the well-built settlements the main entrance, which is closed at night, is flanked by two columns of tied bundles of

415 sticks (Figs. 45, 55). The only ones we have not mentioned are
285 the shallow, wide baskets, sometimes made of sticks but usually woven, which are used in the household (Fig. 134).

[209] The millstones of Ruanda have the usual African shape
412 and consist of a flat stone on which another stone is moved back
252 and forth. A woman kneels and holds the second stone in her hand. In this manner the grain that has been dried near the fire is ground between the stones. The flour falls from the stone into a shallow shield basket (Fig. 133).

Clay vessels are used for cooking and to hold water and beer.
415 The cooking pots differ from the others in that they have a larger
323 opening. Like the rest of the clay vessels, the rims of these pots are flared, making them easier to grasp. In cooking they are set on three hearth stones. The water pots are often supported by special woven rings (ingata yo kubereka). If these are not available, a small depression is made in the ground and the vessel is placed in it to prevent it from tipping over. The bottom of the vessel is always round. The beer jugs of larger dimensions often have a braided wrapper that makes the clay vessel less likely to break.

[210] The fire for cooking is produced with a fire drill in
372 Ruanda. In the primeval forest between Kahama and Nyundo I met two Batutsi who were grazing their cows. They were scantily dressed and around their necks, on a string, they carried fire drills. In Mulera I saw a fire drill in the supply basket (isaho) which a herdsman was carrying. In Bgisha almost everyone carries a fire drill in his tobacco pouch, along with his pipe. On the other hand, in the villages of the more densely populated sections of Ruanda, as, for example, in Mulera, this art is scarcely practiced any more, and the people get fire from their neighbors, thereby showing their friendly feeling toward them. Fire is carefully preserved in the ashes, and the fuel is ignited from the small glowing coals that are fanned with a small woven shield (kakoko).

415 Crudely carved cooking paddles and spoons with long handles are used for stirring, especially in the preparation of the thick millet mush (umutsima).

Food is served in small, carved wooden bowls and in baskets.
415 The baskets are shallow and wide and have carefully worked
285 patterns in black only. In shape and construction they do not differ from the beautifully ornamented Nubian baskets, since they are also made of spirals of straw sewn together.

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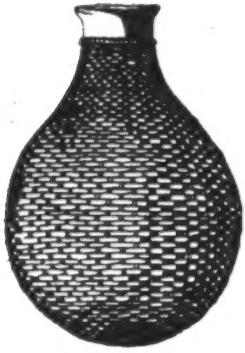

[372]

Fig. 139. Pot With Woven Wrapping from Ruanda. (1/6 actual size. III E5246. 33 1/2 centimeters high.)

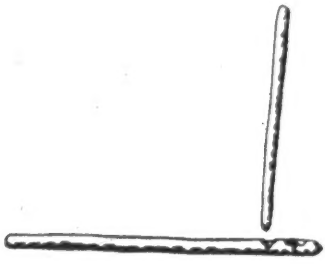

Fig. 140. Fire Drill of the Kivu-Batwa.

Fig. 141. Storage Basket of a Mulera Herdsman. (1/4 actual size. III E13681. 18 centimeters high.)

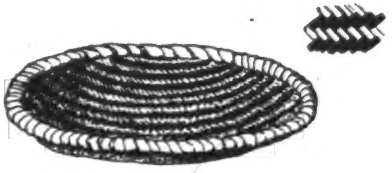

Fig. 142. Fanning Shield from Ruanda. (1/4 actual size. III E13675. Diameter, 21 centimeters.)

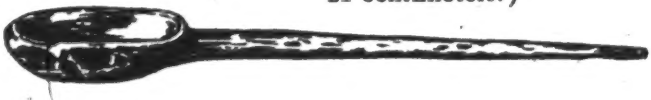

Fig. 143. Cooking Spoon from Mulera. (1/6 actual size. L15081. 65 centimeters long.)

643 The king has authority in matters pertaining to the cult. For
656 example, in 1906 he forbade old women to smoke tobacco. This command was scrupulously observed, for people were afraid that those who did not comply would die. The pipes were placed on the hilltops where they were still to be seen at the time of my journey (1907).

644 At the court of the king a fire is always kept burning by
372 Batwa. Eight or nine months before my arrival in Nyanza the fire
687 went out as a result of the carelessness of the watchmen, and they
778 had to forfeit their lives for it. The sacred fire is also said to be kept burning in Kiziba, but there it has to be brought anew each year from the Sese Islands.

766 The ordinary verb "to die" can not be applied to the king.
643 After his death the king is not buried but mummified over the fire. When the body is completely dessicated, it is burned along
[775] with his hut, so not a trace remains. The kings are said to live on as leopards after death.

643 A son of the deceased king is his successor. He need not be
578 the eldest, nor is he, as a rule. The uncertainty concerning the successor to the throne causes internal strife in Ruanda, laying the country open to attacks from the outside in the interval between the death of the old king and the establishment of the new ruler.

643 There are, however, some regulations which eliminate certain categories of royal sons from the list of pretenders. Thus, a man dedicated to Ryangombe is said to be incapable of "eating the drum" (becoming king). This is said to have been the case with Ishirangabo, for example, the brother of Musinga who, in his day, guided Lieutenant Count Von Götzen. The princes whose mothers have died are also reputedly unable to "eat the drum."

[256] As a result of this situation, children are often appointed kings with an uncle or brother of the queen mother as regent. This happened to Musinga, for example, whose uncle Kabare for a time exercised the ruling power in his stead.

643 When he begins his reign, the new king and his mother as well
551 change their names. Thus, Musinga became Juhi Musinga, and his
644 mother, Kanzogera became Nyina Juhi. The queen mother and the regent are given all the honors of a king during the king's minority.

643 Another thing that reduces the number of pretenders -- this
644 weakest aspect of the African state -- is the limited number of sons

7: Roscoe M-5 (1919-1920) 1924
FO42 Rundi FO42

Meat was always cut from the bones before being served, 252
and the bones were given to the servants or to peasants. Men 264
sometimes ate with their families, but almost always they ate
alone and in seeret, and even the food that was left over from
their meal might not be seen, for should there chance to be [626]
bones amongst it, the man was laughed at and made fun of
by those who saw it. It was the duty of a man's wife to cut
up the meat and remove all bones. If a friend paid a visit he 574
might partake of a meal only if he was with his host from the
beginning of it; if he arrived during the meal he was not
permitted to approach. The rules of hospitality were very
strict, and even a poor person of the same clan would be [614]
invited to share a man's meal, while the richest member of
one of the despised clans would never be allowed to do so.
Among the better classes the cooks were men, but among [462]
poor people women cooked for their husbands.

There were no special rules about fire; but it was always 372
preferable to obtain it from some other fire, and only if this
was impossible would they use fire-sticks to kindle it.

The Cattle

The people were largely agricultural, but cows were looked 231
upon as their wealth and they kept large herds, some running 556
even into thousands; while a man who was considered only
moderately rich would have four or five hundred.

The people, because of their agricultural pursuits, had fixed 233
dwellings, but the herdsmen wandered about with the cows [361]
for pasture. The cattle were of mixed types, some short-
horned and some long-horned; they were divided into herds
of two to four hundred, each herd being under the care of a
head-man and twelve or more others. They roamed the pasture
lands two or three months at a time without returning home,
sleeping in grass huts hastily erected, while the cattle were left [343]
in the open without fences. The calves were kept in the huts and
their presence prevented the cows from straying, while a watch
was kept to protect them from wild animals. The men stayed
only a few days in each place. The wives of the herdsmen lived